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GOD *the only* SAVIOUR *of* GREAT BRITAIN, *from the insolent Designs of* Spain, France, *and a* Popish Pretender.

Set forth in a

SERMON

Preached In

Broad-Street MEETING-HOUSE,
WAPPING,

April 11th, 1744.

Being the

PUBLICK FAST.

By DAVID MUIR, M. A.

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BRITISH MUSEUM

To the Right Honourable

GEORGE

Earl of KINOUL,

Viſcount of DUPPLIN, Lord HAY of BALHOUSIE, &c.

My Lord,

I Am confident that the Deſign of the following Discourse will approve itſelf to every Lover of the *Britiſh* Nation; could

I have the ſame Confidence of the Management of it, I might with the greater Boldneſs put it under your Lordſhip's Protection: However, ſuch as it is, your Lordſhip's Natural Goodneſs, your inviolable Attachment to the Illuſtrious Houſe of *HANOVER*, your Averſion to a *Popiſh Pretender*, and your known Regard for the Welfare of your Native Country, encourage me to hope your Lordſhip will caſt a Veil over its Defects.

THIS is a Time, my Lord, for PROTESTANTS of all Denominations to unite againſt POPERY, and all its Abettors, who endeavour to diſturb the Peace and Tranquility of this Kingdom;

Kingdom; a Time wherein the Miniſters of the Goſpel have a loud Call to cultivate in the Minds of their Hearers, ſuch generous Sentiments of our preſent happy Eſtabliſhment as it actually deſerves; warm their Hearts with a deep Concern for a PROTESTANT CAUSE, and beget in 'em a juſt Horror and Indignation at the late Attempt of a perfidious Nation to invade us, and ſettle upon our *Britiſh* Throne a contemptible *Outlaw*.

AND tho' ſome may have more Strength and Skill to handle this Argument than others, yet the weakeſt and ſloweſt may contribute ſomething; at leaſt, ought to expreſs a Courage and Readineſs to aſſiſt in it.

THAT

THAT your Lordſhip may long enjoy the Favour of your Royal Maſter, be an Ornament to your Country, be eminently uſeful in your high Station, and at length be prepared for and advanced to far greater and more durable Honours in the Kingdom of Heaven, are the ſincere Wiſhes of,

Your moſt obedient

Humble Servant,

DAVID MUIR.

Jer. xiv. 8. *O the Hope of* Iſrael, *the Saviour thereof in the Time of Trouble.*

I Perſuade myſelf, that every ſincere Proteſtant and true *Briton* muſt approve of the Deſign of Providence, in calling us together this Day, to humble ourſelves before God, on Account of our crying Abominations; and to implore the Continuance of the Divine Protection over our gracious King, and his hopeful Iſſue; that God may ſeaſonably interpoſe in our Behalf, and give Succeſs to our Arms by Sea and Land; that the Enemies of our Peace and Tranquility may ſee their Projects blaſted, and their Plots defeated; yea, turn to their own Deſtruction.

Surely none, who regard the Welfare and Proſperity of this Nation, can look up to the black Clouds, that have been gathering around us, and for ſome Time hanging over our Heads, ready to diſcharge themſelves in a bloody Tempeſt upon us, without being truly deſirous of ſeeing the whole Nation joining, with Hands and Hearts lifted up to Heaven, and praying that the Storm may blow over, and not hurt us.

Nay, what Lover of his Country could forbear wiſhing for this Day, and a ſincere and religious Obſervance of it, when he allow'd himſelf to reflect on that Spirit of Infatuation, not to ſay Perverſeneſs, that has ſeized many among us, who ſeem to breathe after the Publick Ruin, in abetting the Deſigns of a popiſh out-law'd Pretender; the Thoughts whereof may juſtly aſtoniſh, and at the ſame Time enflame the Breaſt of every true *Briton* with a fervent Zeal for the publick Safety, and prevail upon him to pour out his moſt ardent Prayers this Day for the Peace and Proſperity of our *Jeruſalem*; that God may be the Glory in the midſt of us, and our Defence in Time of Trouble.

But to fall upon the Words of my Text, in which the Prophet had an Eye upon ſome very ſevere Judgments, even a moſt grievous Famine and the deſolating Sword; in both which Caſes, he points out to the *Jewiſh* Nation their Duty and Privilege, which was to have recourſe to God, the ſupreme Diſpoſer of all Events, as the only Hope of *Iſrael*, and the Saviour thereof in Time of Trouble.

Bleſſed be God: Our *Britiſh* Iſles have not for a long Courſe of Years, experienc'd the former of theſe Calamities. The Goodneſs of our God ſucceſſively crowns our Years with a perpetual Increaſe; his Providence has planted us in a fruitful Country, where we have more than the bare neceſſary Comforts and Proviſions of Life meaſured out to us with a liberal and bountiful Hand: *We have Rain and fruitful Seaſons, and God fills our Hearts with Food and Gladneſs* *.

Neither have we for ſeveral Years been ſuffered to feel the diſmal Effect of the latter. We have indeed been engaged, for ſome Time, in a tedious and expenſive War with a very conſiderable Enemy; and are juſt now come to an open Rupture with one of the moſt powerful and aſpiring Princes in *Europe*: But all this while, the Seat of War is kept without the Limits of our native Country. And notwithſtanding ſome of our Brethren and fellow Subjects have died bravely in the Bed of Honour abroad, we live in Peace and Quiet at home. No Blood-ſhed, no Ravage, no Devaſtation has appeared in our Land. How long it ſhall continue ſo, that God who hath the Hearts of Princes and their Subjects in his Hands, and can turn them as he turneth the Rivers of Water, only knows. However, this is to be hop'd, that ſhould the Diſturber of the Tranquility of Kingdoms, that ſilly Man who wou'd fain graſp Univerſal Monarchy into his Fiſt, renew his late inſolent Project, and be permitted to land his inſignificant Tool on our *Britiſh* Shoar, we ſhall then by the powerful Aid and Aſſiſtance of an Almighty Arm be enabled to employ the glittering Sword, and the other Inſtruments of War, with ſuch Succeſs, as the Invaders of our Land and Liberties ſhall be made repent when too late the daring Inſult;

* *Acts* xiv. 17.

ſult; and give them a freſh Proof, that what *Jeremy* ſays in my Text of *Iſrael*, is no leſs true of *Great Britain*; even that God is our Hope and Saviour in the Time of Trouble.

But to caſt my Diſcourſe into ſome Order, I ſhall

I. Enquire, who are here to be underſtood by *Iſrael*.

II. Shew, that it is *Iſrael*'s incumbent Duty and Privilege to fly to God for Succour and Relief in every Time of Trouble.

III. Lay before you the Manner in which *Iſrael* made their Application to God in Time of Trouble. And after I have ſaid ſomething to each of theſe, I ſhall apply the Text to our preſent Circumſtances.

I return to enquire,

I. Who are here to be underſtood by *Iſrael*, of whom God is the Hope and Saviour in Time of Trouble.

I need ſcarce tell you, that *Iſrael* was one of the Patriarch *Iſaac*'s Sons, and for ſome Time was called *Jacob*; but on a very extraordinary Event had the Name *Jacob* changed by the Angel with whom he wreſtled at *Peniel* into that of *Iſrael*; *becauſe as a Prince he had Power with God and with Men, and prevailed* *: And ſo his Deſcendants inherited their Father's Name; and as the Apoſtle phraſes it, were *Iſrael after the Fleſh* †.

Sometimes the Name *Iſrael* is limited to real *Chriſtians*; thoſe, who are made Partakers of the divine Nature ‡; who are redeem'd by the Blood of *Chriſt*, and ſpiritually related to God by regenerating, adopting, and ſanctifying Grace; thoſe, who live by Faith on the Son of God, bring forth Fruit unto Holineſs, and as a gracious Reward of their Faith and Obedience do obtain the Salvation of their immortal Souls.

Moreover, I find the Name *Iſrael* applied to all that make an outward Profeſſion of *Chriſtianity*; *They are not all* Iſrael, (ſays the Apoſtle) *which are of* Iſrael ‖. *i. e.* they are not all true *Chriſtians* that make a Profeſſion of *Chriſtianity*. And alas! my Brethren, this is a Truth, too too evident to need a Demonſtration; for do not the Principles,

* *Gen.* xxii. 28. † 1 *Cor.* x. 18.
‡ 2 *Pet.* i. 4. ‖ *Rom.* ix. 16.

as well as the Practice of many teſtify againſt them, that however they may lay Claim to the Name of *Iſrael*, yet they are far from being true *Iſraelites*.

But it is evident that the Name *Iſrael* in my Text is a national Character, and in a peculiar Manner applicable to the *Jewiſh* Church and Nation. Of them the Prophet now ſpeaks: *Their Iniquities did teſtify againſt them, their Backſlidings were many, they had ſinned againſt God.* ver. 7. And therefore the righteous Lord, who loveth Righteouſneſs, and is wroth with the Workers of Iniquity, every Day viſited them in his Anger with a grievous Famine, and threatned to conſume them with the Sword and Peſtilence: To avert which deſolating Strokes and Judgments, they have recourſe, in this earneſt and pathetick Addreſs, to Almighty God, who only cou'd prevent theſe dreadful Calamities from falling upon them to their utter Deſtruction. *O the Hope of* Iſrael, (ſay they) *the Saviour thereof in Time of Trouble.* I come

II. To ſhew, what *Iſrael* took to be their incumbent Duty and Privilege in Time of Trouble: They have recourſe to Almighty God for Succour and Relief. And indeed it ſeems to be the common Practice of all Creatures, rational and irrational, in Time of Trouble and Danger to flee to whatever they think can afford eaſe and Safety.

'Tis demonſtratively evident, that the very Brute Creation do, by that Inſtinct which the God of Nature hath endowed them with, ſeek their own Preſervation. Do not the Beaſts of the Forreſt, when under Pain and Diſorder, betake themſelves ſpeedily to a proper Remedy? 'Tis alſo certain, that thoſe of the human Race that have but a faint Knowledge (if any) of the true God, do nevertheleſs, when afflicted and oppreſſed, flee to the Temples of the falſe Gods, whom they adore and worſhip. How much more reaſonable then is it, that God's *Iſrael*, the Nation, whith God had in a very peculiar and extraordinary Manner ſet apart for himſelf, ſhould betake themſelves to him in every Time of Trouble; they being well aſſured from Revelation, that their God was every way capable to relieve them. They knew, that being poſſeſs'd of Almighty Power, he was able to reſtrain all the Powers, and check the Attempts of

of their moſt ſanguine Foes. They knew beſides, that the Goodneſs of his Nature inclined him to relieve his *Iſrael*; and they were convinc'd in their own Experience, that it was their Privilege as well as Duty to have recourſe to God, when Diſtreſs and Anguiſh lay heavy upon them. I could ſhew in a Variety of Inſtances, that when *Iſrael* were plunged into the deepeſt Sorrow, when their Troubles ran high, and they had no Proſpects, but what were gloomy and diſcouraging, before them; then they had recourſe to God their Saviour, and he delivered them out of all their Afflictions. Thus Senſe and Reaſon, Revelation and Experience, all conſpire in this, to make every Creature in its proper Sphere endeavour after its own Welfare and Happineſs, whenever it wants either Eaſe or Safety. I come

III. To lay before you the Manner in which *Iſrael* made their Application to God, in Time of Trouble. They addreſs him as their Hope and as their Saviour.

1. As their Hope. *O the Hope of* Iſrael: By this the Prophet gives us to underſtand, that *Iſrael* in Time of Trouble placed their Hope and Confidence in the Living God; this being the beſt Security againſt Danger, or Preſervative in it; as one of their own Prophets had told them, *They that truſt in the Lord ſhall be as Mount Zion, which cannot be removed, but abideth for ever. As the Mountains are round about* Jeruſalem, *ſo the Lord is round about his People, from henceforth even for ever* *. Had God's *Iſrael* placed their Hope in any thing on this Side himſelf, they had lean'd upon a broken Reed, which inſtead of ſupporting, would have pierced them through with Diſappointment and Sorrow: And therefore to avoid this, they take the moſt ſafe and comfortable Way, they hope in the Self-ſufficient and All-ſufficient Being. And O what an Advantage and Support was it to *Iſrael*, that in the utmoſt Perils they had a God to ſtand by them: A God, who notwithſtanding *He often viſited their Tranſgreſſions with the Rod, and their Iniquities with Stripes, nevertheleſs he did not utterly take his loving Kindneſs from 'em, nor ſuffer his Faithfulneſs to fail* †.

But

2. As

* *Pſalm* cxv. 1. 2. † *Pſalm* lxxix. 32, 33.

2. As their Saviour. And here I need but refer you to the Hiſtory of the *Jewiſh* Church and Nation, as it ſtands upon Record in Sacred Writ, to ſhew, how fully God anſwer'd the Character of a Saviour to *Iſrael*. The ſacred Page, I ſay, abundantly informs us of many wonderful and remarkable Deliverances and Salvations wrought by an Almighty Saviour in behalf of his People *Iſrael*. When reduced to the utmoſt Diſtreſs in *Egypt*, God appeared in their Cauſe; he heard their Groans, and reſcued them from Tyranny and Oppreſſion. When they paſs'd through the *Red Sea* that drown'd their Enemies, they were not overflow'd. When brought into a vaſt howling Wilderneſs, where every Thing neceſſary for the Support of Nature was wanting, he then ſaved them from periſhing; he kept their Garments from growing old, made the Rock *Horeb* ſupply them with Water, and ſent them plenty of Manna round their Tents: Yea, after they had been put in Poſſeſſion of *Canaan*, and for their Sins were ſuffered to be carried away into a Seventy Years Captivity in *Babylon*, God did look down with an Eye of Compaſſion upon their diſtreſſed Circumſtances, and raiſed up his Servant *Cyrus* to reſtore them to Liberty and their native Land.

Theſe are a few of many temporal Salvations I might mention, that are peculiar to God's People *Iſrael*, on Account of which they might very juſtly, in every Time of Trouble, apply to him under this Character of Saviour, ſaying, *O the Hope of Iſrael, the Saviour thereof in Time of Trouble.*

Moreover, God was the Saviour of *Iſrael* as he delivered them from a far worſe than *Egyptian* Bondage, even from a ſpiritual Thraldom, which otherwiſe would have bound and enſlav'd them for ever. In fine, God is the Saviour of his People *Iſrael*, as *He keeps them by his Almighty Power through Faith unto Salvation* *; as he leads them ſafely thro' the Wilderneſs of this World, and brings their Souls at Death into that *Reſt prepared for the People of God* † in the next: And, as he ſhall aſſert their Bodies from the Power of the Grave, and reſcue them from a mortal State and Condition to live again in the cloſeſt Union with their glorified Souls, then he ſhall ſave them from the Torments of the

* 1 *Pet.* i. 5. † *Hebr.* iv. 9.

the gnawing Worm, and that Fire that ſhall never be quenched, and make them drink deep in thoſe Rivers of Pleaſure that are at his Right Hand for evermore. Well then may God's *Iſrael* make their Application to him under the Character of a Saviour, ſaying, *O the Hope of* Iſrael, *the Saviour thereof in Time of Trouble.*

Hitherto I have conſidered the Text, as it is applied to the Caſe of the *Jewiſh* Church and Nation: Let me now lead your Thoughts from the Nation and Tabernacle of *Iſrael* to the Kingdom of *Great Britain*, and the Church of *Chriſt* therein. And ſince (as it may reaſonably be ſuppoſed) a Senſe of the mighty Obligations which God had laid upon *Iſrael*, and the confirm'd Experience which they had of his abundant Goodneſs toward 'em, and his almighty never-failing Protection, moved *Iſrael* in their preſent Trouble and Diſtreſs to fly to him for Relief; ſurely a Conſideration of the very ſame Motives ſhould prevail on us, who inhabit the *Britiſh* Iſles, in our preſent troubleſome Circumſtances to have recourſe to the God of Heaven as our Hope, for he has been our Saviour in former Times of Trouble.

But to caſt this Part of my Diſcourſe into ſome Order, I ſhall

I. Enumerate a few of the Cauſes of our *Britiſh Iſrael*'s Trouble at this Time.

II. Shew, that the confirmed Experience we have had of God's Goodneſs toward us, and his almighty never-failing Protection of us, may encourage our Hopes, that he will be our Saviour in theſe and every future Time of Trouble.

III. Lay before you what I take to be the indiſpenſible Duty of all who wiſh well to the Proteſtant Intereſt and *Britiſh* Iſles, in our preſent troubleſome Circumſtances, and on this Day of Humiliation.

I return to enumerate a few of the Cauſes of our *Britiſh Iſrael*'s Trouble at this Time. The firſt I ſhall name, is, our having been engaged, for ſeveral Years, in a War Abroad, without any ſure Proſpect, as yet, of bringing it to an honourable and advantageous Concluſion: Yea, ſo far from it, that we are juſt entered upon a freſh War with

a ſtill more powerful and formidable Monarch, than the King of *Spain*. War is a ſolemn Appeal to the Supreme Judge of the Univerſe for the Juſtice of a national Cauſe. Now having made our Appeal, we cannot yet be abſolutely certain, that God will give Sentence in our Favour, however juſt we may think our Grounds, however lawful the Reaſon for our engaging in it; and therefore we muſt be in Doubts and Fears about the Iſſue of it.

'Tis true indeed, that laſt Year, by the powerful Aſſiſtance of a gracious God, we gain'd a conſiderable Victory over our greateſt Adverſary: And this Year again we have been ſo far ſucceſsful, as to prevent the combin'd Fleets of *France* and *Spain* from executing their *Italian* Expedition: But then it muſt be remember'd, that even theſe Advantages have not been purchaſed without a great deal of Blood and Slaughter. And is not this ſufficient Ground of Trouble to us, that our Liberties cannot be ſecured but at the Expence of the Lives of many of our Brethren and fellow Subjects; without Parents being bereft of their hopeful Children; Women deprived of their affectionate Huſbands, and their poor little Babes left to pine away and ſtarve for want of an induſtrious and indulgent Father to provide for them the neceſſary Supports of Life. And if we add to what is already ſaid, the vaſt Expence of Treaſure that is neceſſary to puſh a War with Vigour, it will ſtill heighten the Trouble of it to that Nation concern'd in it.

Yea, I am confident, that nothing can more affect the Welfare and Happineſs of a Nation, than the Events of War; for whether theſe prove ſucceſsful or diſadvantageous, yet War in its very Nature muſt always be conſidered as a ſevere Stroke of God's vindictive Juſtice, on Account of Iniquity; *From whence come Wars and Fightings among you, come they not hence, even of your Luſts* *? If we conſult the ſacred Page, we ſhall find War rank'd in the dreadful Number of God's Judgments: There it is generally introduced in the Front of Divine Vengeance. And don't we find that King *David* look'd upon it as ſuch a pernicious Miſchief to a Nation, that he choſe rather to ſuffer

* *Jam.* iv. 1.

ſuffer the Depopulation of his Dominions by the ſwift Deſtruction of the Peſtilence: *So* Gad *came to* David, *and told him, and ſaid unto him, ſhall ſeven Years of Famine come unto thee in thy Land? Or wilt thou flee three Months before thine Enemies, while they purſue thee? Or that there be three Days Peſtilence in thy Land? Now adviſe, and ſee what Anſwer I ſhall return to him that ſent me. And* David *ſaid unto* Gad, *I am in a great Strait; let us fall now into the Hand of the Lord, (for his Mercies are great) and let me not fall into the Hand of Man. So the Lord ſent a Peſtilence upon* Iſrael, *from the Morning even to the Time appointed; and there died of the People from* Dan *even to* Beerſheba, *ſeventy thouſand Men* *. When therefore the Hand of God is upon us, what Reaſon have we to conſider this as a Time of Trouble, and fly to God in Prayer and Supplication, that the War, which we are engaged in, may iſſue in an honourable and laſting Peace; that the Judgments we have juſt Cauſe to fear, may be averted; and God ſtill delight in us to do us good.

I wou'd fain hope I need not now mention as another Cauſe of our Trouble, that late inſolent Deſign of a perfidious Neighbour, now our declared Enemy, to invade our Land and Liberties, and place the *Britiſh* Crown upon the unworthy Head of a contemptible *Outlaw*: A Project full of Arrogance and Treachery, and every way worthy of its Head Engineer: A Project, that may fill the Breaſt of every true Lover of this Kingdom with Horror and Indignation; as the Succeſs of it would infallibly prove the Ruin and Deſtruction of whatſoever is valuable and dear to us; and would, I believe, diveſt us at once, as we are Men, and as we are *Chriſtians*, of all our civil and religious Priviledges.

The Advancement of a Popiſh *Pretender* to the Crown of *Great Britain*, wou'd prove beyond all Imagination dreadful to this poor Nation, and open a Scene full of Tragedy and Horror.

Wou'd not our ſacred and lawful Sovereign be dethroned, if not murder'd? Wou'd not his hopeful Iſſue, and all the Royal Progeny, theſe dear Pledges of our preſent

* 2 *Sam.* xxiv. 13, 14, 15.

ſent Happineſs and Safety, and the Hopes of future Ages, fall as ſo many Victims to the boundleſs Fury of their provok'd Enemies? And what ſhall I ſay would become of that valuable Bleſſing, which coſt ſo many of our Anceſtors their Lives and Fortunes to have ſettled among us, I mean our Holy Religion? Wou'd not that pure, reaſonable, and evangelical Faith, which we now profeſs, be torn from us; and the Trumpery and Errors of an anti-chriſtian and Idolatrous Church be introduc'd in its Room. The Monſters of Tranſubſtantiation, the Pope's Supremacy, the Worſhip of Saints and Angels, the Belief of a Purgatory, and ſuch like ridiculous Abſurdities wou'd be impoſed upon us for the Doctrines of the bleſſed *Jeſus* and his inſpired Apoſtles: And if they would not go down with us, we ſhou'd ſoon ſee ourſelves damn'd as *Hereticks*, and then delivered up to the Secular Arm to be tortur'd and put to Death: And in borrowed Language, "Racks, Tortures, Wheels and Strapa-"do's, and all the other Engines of Popiſh Cruelty, ſome "of which even want a Name, wou'd be introduc'd, and "ſet on work amongſt us: Though we ſhould give a looſe "to Imagination, and work up the Tragedy ſo high, that "the very ſpeculative Views of it wou'd impreſs a ſecret "Horror upon the Mind, yet even then it wou'd be im-"poſſible for us to figure out to ourſelves Circumſtances "near ſo deplorable as theſe we wou'd be caſt into: Our "enraged Perſecutors would ſtrip themſelves of that Pity "and Compaſſion, and of all theſe relenting Paſſions "which are common to the Human Race, and wou'd act "like Devils in the Shape of Men."

This, my Brethren, is not meer flouriſh, but what I am confident wou'd be real Fact, if a Popiſh *Pretender* mounted our *Britiſh* Throne. What then ſhall we ſay of ſuch abandon'd Creatures amongſt us, as wou'd ſacrifice themſelves in the Ruins of their native Country, are bending all their Endeavours this Way, and longing to become the Actors in ſo diſmal a Tragedy? Wou'd one think it poſſible, that any who call themſelves *Britons* and Proteſtants, ſhould be ſo bewitch'd to a Popiſh *Outlaw*, who wou'd think to merit Heaven by making us Victims to Superſtition and Idolatry? Sure I may take the Liberty to ſay, that thoſe who are

wicked

wicked enough to wiſh him on the Throne, are no better than renegado *Britons*, Apoſtates from the true Religion, if ever they made a Profeſſion of it, and void of all Affection for this Nation.

Let us therefore earneſtly pray for the Converſion of theſe deluded Wretches, who cannot be eaſily perſuaded to live quietly in the Poſſeſſion of their Honours, their Eſtates and their Lives: Let us pray, I ſay, for them, that they may return to their Duty and Happineſs, before God pour out the bittereſt Vials of his Wrath upon their impious Heads, and ſhew the Fruits of their Amendment, by making the Principles of Religion and Loyalty the Rule of their future Conduct, and by vigorouſly oppoſing rather than encouraging any Invaſion whatſoever of our Land and Liberties.

Once more, the aboundingof Sin and Immorality may be juſtly conſidered as another Cauſe of Trouble at this Day, to our *Britiſh Iſrael*. It is true, that Vice and Profanity have abounded in every Age; yet I am confident, if we ſhou'd compare the preſent with thoſe already paſt, we ſhou'd evidently ſee that it hath improv'd in Wickedneſs, and out-done all that are gone before. 'Tis the Practice of many among us to blaſpheme the Myſteries of our Holy Religion, and run down every Thing that is ſerious and ſacred with Banter and Ridicule. Are there not many others now-a-days, who, through a miſtaken Zeal for the Glory of God and the Salvation of Sinners, run into ſuch extravagant Courſes as harden the Wicked in Sin, and grieve the Hearts of the truly pious and devout *Chriſtian?* Are there not others among us, who have been ſo impiouſly bold as to ſtorm Heaven, and attempt the dethroning of the Son of God; who in a Manner have turn'd that Revelation which God hath made to Mankind out o' Doors, and endeavoured to introduce in its Room the fallacious Dictates of fallen and unrenew'd Reaſon? But beſides theſe Errors in Principle, are there not many among us, who though born in a *Chriſtian* Land, and baptized in the Name of *Chriſt*, do run counter to their baptiſmal Engagements, and are guilty of ſcandalous Immorality in Practice? It grieves my Soul to think on the Variety of Methods Men take to deſtroy themſelves. What is the daily Practice of the

generality of the Inhabitants of these Islands, but Druukenness and Uncleanness, Strife and Envying, Blaspheming of God, and profane Cursing and Swearing, which is esteem'd a peculiar Ornament in Conversation? In fine, are there not Thousands amongst us who profess to be *Christians*, and yet are so far from having a serious Regard for a Sabbath Day, that they devote it to the most profligate Purposes, and, as I have somewhere read, run faster to Hell on that Day than all the Week besides. These are the Virtues of our Age! These the Characters, by which too many distinguish themselves in our Day. May we not then be grieved and troubled for these Things, lest God should visit us in his Anger, and *His Soul be avenged on such a Nation as this* *. I come now

II. To shew, that the confirm'd Experience that we have of God's Goodness to our *British* Isles, may still encourage our Hopes, that he will be our Saviour in these and every future Time of Trouble.

'Tis certain, there have been various and amazing Scenes acted in our Behalf, and the Power and Goodness of our God conspicuous in all of them.

Not to mention any thing concerning the wonderful Goodness of God toward us, in our natural Situation, whereby our most enraged Enemies can't easily come at us, we being fenc'd in with the Sea as with a Wall: How early did he appear in our Behalf, when he visited us with the Light of his glorious Gospel, and as the Apostle speaks, with a little Variation, *Open'd our Eyes, and turn'd us from Darkness to Light, and from the Power of Satan unto God, that we may receive Forgiveness of Sins, and Inheritance among them which are sanctified by Faith that is in* Christ Jesus †. If some Historians are to be credited, we were delivered from Pagan Superstition and Idolatry by the Preaching of the Gospel within five Years of our Saviour's Crucifixion: So early were we favoured with the Light and Sun-shine of *Christianity*, which became a Lamp to our Feet, gave Understanding to our Heads, and was a safe Guide to us through this Vale of Tears to a State of eternal Rest and Joy. Again,

After

* *Jer.* v. 9. † *Acts* xxvi. 18.

After we had in a great Measure extinguished the Gospel-Light, by embracing all the Absurdities of *Romish* and Anti-Christian Superstition, how did God appear for us in the Year 1535, when he spirited up a brave and resolute Prince and his Parliament to throw off the *Roman* Yoke, under which we then groaned, and to put a Stop to Ecclesiastical Tyranny. 'Tis true, the Popish Crew endeavour to run down the Reformation with Banter and Ridicule, because King *Henry* engaged himself in it, not from a Principle of true Religion, but Revenge, for the Pope's not granting him a Divorce from his Queen: But whatever were his Motives, this is certain, he was an Instrument in God's Hand of beginning a good Work, whereof we have great Reason to be glad.

Moreover, I may recount how God our Saviour blasted our Enemies Hopes, and dispers'd our boding Apprehensions of Ruin from the *Spanish Armada*, in the Reign of Queen *Elizabeth*, at the Approach whereof our poor Nation trembled and fell into agonizing Pain: Then Heaven fought for us, and blasted their whole Design, big and terrible as it was with Instruments of cruel Death and Slavery: The Winds and Seas conspired together for their Destruction, and the *Invincible Armada* (as the Pope was pleased to name it) which was three whole Years in fitting out, was in the Space of one Month almost quite destroyed, a few only returning into *Spain*, with as much Dishonour as they came out with Boasting.

In the succeeding Reign, when Popish Cruelty and Zeal had carried on the most diabolical Project that ever was hatch'd in the Infernal Council, or heard of till then, of blowing up the Flower of the *British* Nation when assembled in Parliament; then, even in the Article of Destruction, were their Councils of Darkness brought to open View; and *Britain* once more, with all the dear and valuable Interests which, thro' the Mercy of a gracious God, we hold to this Day, was restored from the very Brink of Ruin.

Not to say any thing of the two succeeding Reigns; what a melancholy Situation was the Protestant Interest reduced into in that of King *James* II. when Popery was on the Throne and victorious: Here was a clouded Scene,

and

and this was a lowring Day: Now were we put under an arbitrary Sway, and chain'd down in the moſt abject Condition: But God our Saviour, who has always been rich in Mercy to the *Britiſh* Iſles, inſpir'd us with a generous Reſolution of putting All to hazard, becauſe otherwiſe all was loſt. This ended in a happy Revolution, when that glorious Inſtrument of God's Providence, the great and immortal King *William* III. came to our Aſſiſtance, and under God ſecured to us our Liberties, both civil and ſacred, and ſettled the Proteſtant Cauſe and Intereſt upon ſuch a firm Baſis, as, we truſt in God, all the Emiſſaries of *Rome*, yea, *the Gates of Hell ſhall never prevail againſt it* *. *O that Men would therefore praiſe the Lord for his Goodneſs, and declare the Wonders that he doth for the Children of Men* †.

Need I next tell you of a kind Interpoſure of Divine Providence in our Behalf, in the Year 1714, when ſtrong Fetters of maſſy Slavery were actually forg'd, and ready to be clapt on, and the Firſt of *Auguſt* was appointed to be the fatal Day of our firſt appearing in them: *But lo! God had Regard to the Prayers of the Deſtitute, he heard the Groanings of the Priſoners, and looſed thoſe that were appointed to Death* ‖, by the happy, though unexpected Acceſſion of our late gracious Sovereign King *George* the Firſt, who broke the Snare, and delivered us from the Hands of the Enemy that lay heavy upon us.

In the next Year, how did Divine Providence ſeaſonably diſcover the dark Deſign that was carrying on, in order to involve our Nation in Blood and Ruin? Had not our merciful Saviour, who can penetrate the innermoſt Receſſes in the human Soul, and who knew the moſt ſecret Springs the Rebels were moved by, been pleaſed to interpoſe, and diſcover their Councils of Darkneſs, we had been attack'd before we had made the leaſt Preparation againſt it; the Sword had been ſheathed in our Bowels, before we could have girded on our Armour and put ourſelves in a Poſture of Defence. But God, in Mercy to our Land, diſcovered to us our Danger, and removed him out of the World who was

* *Matth.* xvi. 18. *ult.* † *Pſal.* cvii. 8. ‖ *Pſal.* cii. 17, 20.

was the Soul of the Undertaking; whoſe Death diſconcerted all their Meaſures, as to Time and Execution, ſo that in the End our Arms were crown'd with Victory and Succeſs at *Dumblain* and *Preſton* in one Day: Thus God was on our Side; 'twas he that inſpired our Generals and Forces with Courage and Reſolution, while he ſtruck the Rebels and their imaginary King with a panick Fear. 'Twas the Hand of the Lord that enabled our northern heroick General, with a little Handful of brave and loyal Soldiers, to put more than three times their Number to flight: So that we may break forth into *David*'s Strains; *The Lord liveth, and bleſſed be our Rock; let the God of our Salvation be exalted. It is God that avengeth us, he delivereth us from our Enemies; yea, he lifteth us up above thoſe that riſe up againſt us, and delivered us from the violent Man; therefore will we ſing Praiſes unto thy Name* *.

Now there remains but one Scene more to be mentioned, in which the God and Saviour of our *Britiſh* Iſles has remarkably interpoſed in our Behalf, and that is, the inſolent Project of *France* to have invaded us about ſix Weeks ago, and placed the *Britiſh* Crown on the Head of a Popiſh *Pretender*: A Project that at firſt was Matter of Surprize and Horror to all that ſincerely regarded their own and their Country's Welfare; but now banter'd and ridicul'd by too many as a Thing never intended for actual Execution, but only to ſerve ſome other Purpoſes: What the true Reaſons are for ſuch an Affirmation, I can't tell: But this is certain, that in the Year 1715 it was confidently ſuggeſted by the Malecontents, that all the Noiſe about a Plot and Invaſion then, was but a Court-Contrivance and Pretence for the Execution of ſome Deſigns which they wanted mightily to have accompliſhed; yet Experience ſoon confirm'd, that the Intelligence was no Fiction, and that the Combination was ſtrong. For my own Part, I am firmly perſuaded, that had not that God who hath hitherto watched over the Proteſtant Intereſt in theſe Lands fruſtrated the late Attempt of *France* upon us, we had, before now, felt far more ſevere Effects of it than we did of that in the Year 1715, in as much as it may reaſonably be ſuppoſed, that twenty thouſand, or thereabouts,

* *Pſal.* xviii. 46, 49.

abouts, of regular and well disciplin'd Troops would have sold their Lives at a much dearer Rate, than the same Number of raw and unexperienced Men, many of whom scarce ever touch'd an Instrument of War, till a few Days before their Defeat at *Preston* and *Dumblain*. Think then with yourselves, what Slaughter and Havock would have been made of many of our fellow Subjects, if God for a Punishment of our Sins had suffered such a Number of Forces, as was design'd to invade us, to land on the *British* Shoar, before we had drawn together our Army to have made head against 'em. O what a dreadful Scene presents itself! Methinks I see thousands of People, innocent and inoffensive of themselves, rolling in Garments dy'd in Blood, and the Fields strew'd with the Bodies of the Slain; their Houses riff'd, Goods plunder'd, and their Wives and Daughters abus'd and ravish'd. I don't mention this, only to beget Dread and Horror in People's Mind without Cause; for these would have been the natural and unavoidable Consequences of the late intended Invasion, if free Agents may act freely, and natural Causes produce their natural Effects; such as must unavoidably have happen'd, if God, by a miraculous Power, had not interven'd to hinder them; which because we have no Reason to expect, we have no Reason to suppose. But blessed be the God and Saviour of our *British* Isles, who hath roll'd away the bloody Cloud and averted the threaten'd Judgment. The Army that was brought to the opposite Coast to invade us, and partly embark'd, was detain'd in Port, and at last a most violent Storm broke upon them, stranded several of their Ships, and sent hundreds of our Enemies to the Bottom of the raging Sea, to be the Sport of the tumultuous Waves. Thus *God did blow with his Wind, the Sea covered them; they sunk as Lead in the mighty Waters* *.

Now, my Brethren, don't all these amazing Scenes of Providence evidently demonstrate, that we have been hitherto the peculiar Care of Heaven; and that "the Work "of the Reformation, begun about 200 Years ago, has "been so watch'd over by a special Protection, that tho' "it hath past thro' many a Crisis which look'd black and "threat-

* *Exod.* xv. 10.

"ning, there was in every one of them ſuch a happy In-
"terpoſition, that, when all ſeem'd loſt, there came a ſud-
"den and unlook'd-for Turn, ſo that all the World was
"forc'd to ſay, This is the Finger of God, and *the Lord's*
"(own immediate) *Doings* * ". May not ſuch a Series of Deliverances encourage us ſtill to hope in God our Saviour under our preſent troubleſome Circumſtances. I truſt, the God who has been our Saviour hitherto will ſtand by us ſtill, and be a Safe-guard to our *Britiſh* Iſles againſt all the inſolent Attempts, either of our Enemies abroad, or of the yet more unnatural and inexcuſable Diſturbers of our Peace at home. And if we are this Day truly humbled for our Sins, and thankful for our former Deliverances, it is not to be doubted, that God will in his appointed Time crown all our Mercies with an honourable and laſting Peace; that every one may eat of his own Vine, and every one of his Fig-Tree, and drink every one the Waters of his own Ciſtern; that we may rejoice continually in the Exerciſe of our Holy Religion, entirely freed from the Fears of Popery, and long ſecure from being diſturb'd by any Adverſary, and particularly by a troubleſome and perfidious neighbouring Kingdom; and that God will protect and defend our moſt gracious King, till he be made an Inſtrument in humbling their aſpiring Monarch, fixing the Boundaries of his Empire, and letting him know, that thus far he ſhall be allow'd to go, and no further. I proceed

III. To lay before you, what I take to be the indiſpenſible Duty of all who wiſh well to the Proteſtant Intereſt and the *Britiſh* Iſles, in our preſent troubleſome Circumſtances, and on this Day of Humiliation. And

1. Let us begin with a ſincere and unfeigned Humiliation for our manifold Iniquities, that are the Cauſe of all our Troubles. I can't have ſo injurious a Thought of any of you, my Brethren, as that you can be ſo hardened againſt your native Country, as not to deſire to have it delivered both from the Calamities we now groan under, and the dread Judgments that ſeem ready to be inflicted upon us; and therefore I the more confidently expect you will fall in with this my earneſt Advice, that you will humble yourſelves

* *Pſalm* cxviii. 23.

this Day before God your Maker, and cry out with the Church of old, *I will bear the Indignation of the Lord, becauſe I have ſinned againſt him, until he plead my Cauſe and execute Judgment for me* *. We ſhould carefully recollect our Miſcarriages, as having infinitely more Reaſon to be concern'd for them than for all the Hatred and Malice of our Enemies. It little becomes us, to pretend to excuſe ourſelves, for we have ſinned againſt the Lord in a provoking Manner: How little have we valued thoſe Providences that are paſt? O! how little have they improv'd and made us better? May I not even this Day take up the Complaint of the holy Prophet, and ſay, *O Lord, are not thine Eyes upon the Truth? Thou haſt ſtricken them, but they have not griev'd; thou haſt conſumed them, but they have refuſed to receive Correction; they have made their Faces harder than a Rock, they have refuſed to return* †. But

2. If we ſhould improve our preſent Troubles aright, our Humiliation muſt be attended with a ſincere and univerſal Reformation in Heart and Practice: Without this, all our Pretences to Faſting and Humiliation this Day will do us no Good, but rather aggravate our Folly. Without a real Reformation in Heart and Life, our Devotion this Day will be an Abomination in the Sight of the Lord, point the Arrows of his Vengeance, and make them pierce the deeper, when let fly at our guilty Nation. O! let us not deceive ourſelves, for if we have been ſolemn Mockers of God on this, as it is to be feared many in our Land have been on former Faſt Days, we may juſtly expect that God will not always bear with us, but *will deſtroy us, and that without Remedy* ‡. There is no Favour, or Acceptance with God, nor no Cleanſing even in the Blood of *Jeſus* for the hardened and impenitent Sinner. *Behold, the Eyes of the Lord are upon the Sinful Kingdom,* (ſays the Prophet) *and I will deſtroy it from off the Face of the Earth* ‖. The prevailing Atheiſm and Infidelity, the general Contempt of Religion both in City and Country, together with univerſal Profanity and Debauchery, are far worſe and more dangerous Enemies than the combin'd Fleets; nay, than all our Adverſaries

* *Mich.* vii. 9. † *Jer.* v. 3.
‡ *Prov.* xxix. 1. ‖ *Amos* ix. 8.

ſaries whatſoever: And unleſs we ſpeedily reform theſe Abuſes, and ceaſe to provoke God by the continu'd Corruption of our Manners, the ſame Divine Providence, which has hitherto wonderfully interpoſed in our Behalf, may give us up into the Hands of our Enemies, and *be aveng'd on ſuch a Nation as this* *. Now, having humbled ourſelves before the Lord becauſe of our Iniquities, and turned from them, we ſhould in the

3. Third Place, put our Confidence and Truſt in God, that he may be our Saviour in theſe Times of Trouble; for *in the Lord Jehovah is everlaſting Strength* †. Be our Dangers never ſo imminent and threatning, our Afflictions never ſo heavy and numerous, we ſhould ſupport and bear up our Spirits by encouraging ourſelves in God; that as our Trouble can never be too hard for the Almighty to deliver us from it, ſo his ſuperabounding Goodneſs inclines him to be *a Buckler to all who put their Truſt in him* ‡. Our preſent troubleſome Circumſtances loudly call upon us to commit ourſelves and all our Concernments into his Hands, with the moſt entire Truſt and Confidence: Now, we ſhould flee to God for Succour, and pour out our Souls before him in the moſt fervent and devout Supplications in behalf of a ſinful Nation; *and who can tell if God will turn and repent, and turn away from his fierce Anger, that we periſh not* ‖. Prayer is the beſt Means we can make uſe of in Time of Trouble, and particularly for Succeſs in War: It imparts and communicates our Afflictions, and tranſlates and lodges them upon Omnipotence: Its Power is aſtoniſhing, "It has "baffled the Force and Order of Nature, defeated the wiſ- "eſt Councils and Policies, vanquiſh'd the moſt formidable "Strength and Arms, and has as it were viſibly brought the "Almighty down upon Earth, in the Diſplay of his So- "vereignty and Glory." How often did it deliver the *Jewiſh* Nation, when their Dangers afforded no viſible Eſcape! When *Moſes*'s Hands were erected toward Heaven, they fetch'd down Blood and Slaughter on the *Amalekites*, as if Victory depended, and Providence was turn'd and decided by the Motion of his Arms. "Did not *Joſhua* be-

 "ſiege

* *Jer.* v. 9. *ult. p.*
† *Iſa.* xxvi. 4.
‡ *Pſal.* xviii. 30.
‖ *Jonah* iii. 9.

" ſiege *Jericho* with a Prayer, and diſmantle the ſtrong Ci-
" ty with a Petition, and ſcale the Walls and lay them flat
" with an Interceſſion?" Did he not with this ſtop the great Courſe of Nature, and make the Sun and Moon obedient to his Commands? *What ſhall I ſay more? for Time would fail me to tell of* Gideon, *and of* Barak, *and of* Sampſon, *and of* Jephthah, *of* David *alſo and* Samuel, *and of the Prophets* *. Thus, it is plain, our ſincere and fervent Prayers will be the beſt Weapons we can uſe againſt our Enemies. Let none of us, therefore, neglect to pour out our Souls in the moſt ardent Cries to Heaven, and we may ſafely and comfortably hope in God our Saviour, that he will cauſe *our Light to break forth as the Morning, and our Health ſpring forth ſpeedily, and our Righteouſneſs ſhall go before us, the Glory of the Lord ſhall be our Rere-ward* †. Thus God, if we flee to him for Succour, *will appear to our Joy, and our Brethren that hate us ſhall be aſhamed* ‡. Now, having uſed our beſt Endeavours to make God our Friend, let us in the

4. Place, as much as poſſible, live in Peace and Friendſhip with one another: Let all Faction and Diſcord be for ever baniſhed the *Britiſh* Iſles, that Brotherly Love and Charity may ſucceed in their Room. It was long ſince an Obſervation of our bleſſed Saviour, and well deſerves to be conſidered by us, no leſs for the Seaſonableneſs than for the Authority of it, *That a Kingdom divided againſt itſelf is brought to Deſolation* ‖. And tho' it has pleaſed God hitherto wonderfully to preſerve us, notwithſtanding all our unhappy Diviſions, yet we muſt not expect to be always ſaved by Miracle; but ſhould fear, *leſt if we ſtill continue to bite and devour one another, we be in the End conſum'd one of another.* It muſt indeed, I confeſs, afford a ſingular Delight to every true-hearted *Briton*, when he conſiders how the common Danger that lately threatened us has united ſome, who not long ago were artfully inflam'd againſt one another, into ſome Regard for their common Safety. O that all who enjoy the unſpeakably great Advantages of our preſent happy Eſtabliſhment were unanimous, (without the leaſt Diſcord) and

* *Hebr.* xi. 32. † *Iſa.* lviii. 8. ‡ *Iſa.* lxvi. 5.
‖ *Matth.* xii. 25.

and did with one Heart and Hand promote the general Welfare of theſe Kingdoms: Was this our Happineſs, I doubt not we ſhould ſoon, by the Aid of a gracious God, make all *Europe* ſenſible, that whatſoever Tyrant dare ariſe to play the *Nimrod*, and diſturb our Quiet by his inſolent Projects and threaten'd Invaſions, he might always expect to find a proper Reception, and a ſevere Scourge from a brave and united People. Were our paſſionate Prejudices againſt this or that Party laid aſide, and we heartily united as it becomes thoſe who are under National and Chriſtian Obligations of Brotherly Love to one another, we ſhould then, as the Prophet ſpeaks, *fly upon the Shoulders of the* Philiſtines *, *France* and *Spain* might ſoon be made ſenſible of the Weight of the *Britiſh* Arm, and ſee the laſt Year's Victory at *Dettingen*, and this Year's Succeſs in the *Mediterranean*, by keeping back their intended Succours for *Italy*, ſwallowed up, and their Fame buried in the freſh Laurels of our ſucceeding Conqueſts. And

To conclude, ſuffer me to beſeech you, my Brethren, in your proper Spheres, conſtantly to ſupport, (tho' with the Hazard of all that is dear to you) the Succeſſion of the Crown, as it is ſettled by Law upon the illuſtrious Houſe of *Hanover*, and ſtrenuouſly oppoſe every Meaſure taken by our Enemies abroad and at home to impoſe upon us a *Roman* Zealot; a *Pretender*, who has all his Life been bred up in an Antichriſtian Court, and ſuck'd in from his Infancy Principles utterly deſtructive both of the civil and ſacred Privileges of our dear Country. Some, I know, before the Year Fifteen, in order the better to diſpoſe the *Britiſh* Nation to receive his Father, gave out that Mr. *Leſley* had converted him from Popery to the Church of *England*: In like Manner, ſome at this Juncture are ſo fond of the young Idol, as credulouſly to believe him a *Proteſtant*, and would gladly have others give into the Falſhood likewiſe:

—— *Sed credat Judæus Appella,*
Non Ego ——

Men may deceive themſelves, and endeavour to delude others as they will; but ſhould our poor Nation be ever ſo unhappy

* *Iſa.* xi. 14.

unhappy as to make the Experiment, we ſhould ſoon ſee our preſent happy Eſtabliſhment unhing'd, the Pillars that ſupport our Religion and Liberty ſapp'd and undermin'd, and our Lives, Families and Effects at the Mercy of a cruel and perfidious Tyrant. Let us therefore, as we are both in Duty and Intereſt oblig'd, reſolve to ſtand by our lawful and gracious Sovereign, defend his Right, maintain his Authority, and do our utmoſt to render his Government a publick Bleſſing to the *Britiſh* Iſles, and his faithful Allies. And may the God of Heaven crown all our Endeavours for his Majeſty's Service, with a Succeſs equal to his Wiſhes and our Needs. And let us not fail to put up our moſt ardent Prayers, that God wou'd bleſs him with a wiſe and ſteddy Council, with faithful and courageous Generals, with a victorious Fleet and Army, and with a quiet, peaceable, and obedient People; that his Reign may be proſperous, and his Days many; and when it ſhall pleaſe the ſame God, who ſet this Crown of Gold upon his Head, to remove him from it, may he exchange it for a more dazling and eternal Crown of Glory in thoſe Manſions where everlaſting Bliſs and Happineſs dwell: And then may the Crown of theſe Kingdoms deſcend upon the Head of our Royal *Frederick*, Prince of *Wales*; and after him may his Proteſtant Iſſue ſucceſſively wear it till the Morning of the Reſurrection Day.

FINIS.

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